



A fruitfull Ser-

mon, vpon the 3. 4. 5. 6. 7. & 8.
verses of the 12. Chapter. of the Epistle
of S. Paule to the Romanes:

*Verie necessarie for these times to be read of all
men, for their further instruction and edification,
in thinges concerning their faith and obedience to
Saluation.*

GOD IS MY



HELPER.

For my

AT LONDON;
Printed by Robert Walde-graue, 1586.

William. Stob

THE BRITISH MUSEUM

AT LONDON

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The chiefe heads of the

Sermon.

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These sixe verses, neces-
sarilie infer-
red of the for-
mer, contain
a perpetuall
law touch-
yng the go-
uernment of
Christes
Church: the
cōtinual kee-
ping vher-
of, as it is the
saltie of the
body, so the
breach of it,
is the destru-
ction therof.
The same is
eyther.

Generall, appertayning
to all the members of
the Church, declared
by two familiar Argu-
ments.

Or it is
speciall
belonging
only to pub-
like persons?
that is, ei-
ther to

One of the contrarie vn-
to the law, for the clea-
rer vnderstanding ther-
of, vers. 3. ioyned in the
same sentence with the
Lawe.

The other of a simili-
tude, vvherein as in a
glasse, vvee may see the
trueth and necessitie of
this law, take from the
naturall disposition of
the bodie. vers. 4. 5.

1. Prophetes,
the disposers of
the vvorde and
secrets of God,
vvhom hee di-
uideth either
into

1. Doctours: as
in the latter ende
of the 7. verse.

2. Pastours: as in
the beginning of
the 8. verse.

2. Officers oc-
cupied aboute
other necessary
duties, diuided
into,

Deacons,
Rulers,
Attenders on
the poore.

A godly Ser-

mon made vpon the 3. 4. 5.

6. 7. and 8. verses, of the 12. Chap-
ter of the Epistle of S. Paule
to the Romanes.

3. For I say through the grace which is gi-
uē vnto me, to euery one that is among you,
that no man presume to vnderstand, aboue
that which is meet to vnderstand: but that
hee vnderstande according to sobrietie, as
God hath dealt to euerie man the measure
faith.

4. For as wee haue manie members in one
body, and all members haue not one office:

5. So we being many are one body in Christ
and euery one, one an others members.

6. Seeing then that we haue gifts that are
diuers, according to the grace that is giuen
vnto vs, whether wee haue prophesie, let vs
prophesie according to the proportiō of faith

7. Or an office, let vs wait on the office : or
he that teacheth on teaching:

8. Or he that exhorteth, on exhortation: he
that distributeth, let him doe it with simpli-
citie: he that ruleth with diligence : he that
sheweth mercy with cheerefulnesse.

A godly Sermon.

These sixe verses, necessarie
inferred of the former, con-
taine a perpetuall Lawe,
touching the gouernement
of Christs Church: the con-
tinuall keeping wherof, as it is the safetie
of the bodie: so the breache of it, is the de-
struction thereof. The same is either ge-
nerall, appertaining to all the members of
the Church, declared by two familiar ar-
gumentes. One of the contrarie vnto the
law, for the clearer vnderstanding therof,
verse. 3. ioyned in the same sentence with
the law. The other of a similitude, wherein
as in a glasse, we may see the truethe & ne-
cessity of this law, taken from the natural
disposition of the body, verse. 4. 5. As it
is speciall, belonging onely to publique
persons: that is, to Prophetes, the dispo-
sers of the worde and Secrearies of God:
whome he deuisech eyther into Doctors,
as in the latter ende of the 7. verse. Pa-
stors, as in the beginning of the 8. verse.
& officers occupied about other necessarie
duties, diuided into Deacons, Rulers, Ac-
cenders on the poore.

This general law, thus inferred neces-
sarily vpon y former exhortation, as a most
ready

readie waie and ordinary meane whereby
 to haue certaine experience and triall,
 what the good, acceptable & perfecte will
 of God is, teacheth the duetie and waye of
 all Christians, wherein they ought to walk
 continually without wearinesse. The gi-
 uer whereof is, no man, but God. For al-
 beit Paule writ those wordes and this E-
 pistle to the Christian Saintes at Rome
 yet he was but onely the penne man of the
 Lordes inditement, or (as Moles was) the
 writer of the Lordes lawe and commaun-
 dement. For he saith not, I by mine own
 authoritie, or by any gift and grace in me:
 but I saye thorough the grace that is gi-
 uen to me: meaning, no doubt, that grace
 of his Apostolical authoritie, which he, be-
 ing a blasphemers, had receiued of God, to
 publish by word and writing, his will and
 counsell to the Gentiles, that their faith &
 religion might not be groundes & builded
 vpon the weake sand of humaine traditi-
 ons, but vpon the comendement of Christ,
 the strong rocke and everlasting founda-
 tion. Where it is said: I say, it is al one
 in effect, as if he should say, I commaund.
 For this Verbe Lego in Greeke, as also
 the Hebzeue verbe equiuallent to the same,
 especially

especially being ioyned to the infinitive
 Doore without an article, is often vled in
 that sense, importing not a bare saying or
 affirmation, but (as heere of necessity it
 must, seeing the Apostle sheweth not what
 hath beene, is or shalbe, but what ought
 to be) a flat law and commaundement. So
 that for a more plaine demonstration of
 the truth, it may be thus expounded and
 resolved: for I Paule, by the authoritie of
 my Apostleship, beinge a singular grace
 receiued by the free gift of God, giue vnto
 euery one of you this generall lawe, in
 the name of him whose Apostle I am, in-
 uiolable and perpetually to be kept, euen
 to the coming of Christ.

Thus the Apostle maketh his entrance
 vnto the lawe with great wisdom & sin-
 gular discretion: for in that he sheweth his
 law not to proceede from himselfe, or anye
 other mortall man, but onely from the Lord
 of holles, whose Apostle he was: it doth not
 onely purchase great reverence & credite
 vnto it: but also remoueth all iust occasion
 of enuy, wherof he might haue bene suspec-
 ted, & of vsurped authoritie, wherewith the
 enemies of the gospel might haue charged
 him, if he shuld not thus haue done: but now
 consi-

considering this law is his, who onely is the
 lawgiuer, which is able to saue & destroy:
 no man can iustly contemne it, or think it
 of small importance. Also, seeing the mini-
 ster beereof was called and commanded
 of this lawgiuer to write and preach it: no
 man can safely enuie and contemn him, or
 suspect him arrogantly to haue vsurped a-
 ny vnlawful authoritie ouer the Romans
 or the Church of God. Now then, if Paule
 who was not in any spirituall giftes neces-
 sarie for his calling, inferior to the chiefe
 Apostles, thought it a necessarie point of
 wisdom and christian duetie, both in re-
 spect of himselfe and of the Church, here &
 else-where, plainly to declare, as wel who
 was the law-giuer, as the authour of hys
 function and Apostleship: how much more
 necessarie (deare brethren) ought you to
 thinke it is for the ministers in our tyme,
 whose giftes in comparison of Pauls are
 very fewe and small, to let vs see, both the
 authour of their doctrine and lawes, and al-
 so of theyr peculiar function: For, if they
 commaund vs anye thing, hauing not re-
 ceived it from the Lawe-giuer, by whose
 Spirite wee must liue in all obedience of
 his will, why shoulde we obey? Nay why
 may

not well

may wee not call it from vs, as a bayne
 and sonne tradition of man: Againe, if they
 cannot shew vs the author of their Mini-
 sterie, and the grace they haue receiued for
 the godly and acceptable discharge ther-
 of: why may wee not iustly iudge them to
 be either proud vsurpers of vnlawful fun-
 ctions inuēted of man, or couetous intru-
 ders of themselves into the lawfull cal-
 lings for the which they are vniuected: I
 would all those which haue any publique
 place in the Church of England, seeing
 they will not voluntarily follow this wis-
 dome of Paule, might be compelled by the
 godly wise Magistrates, to shew the proof
 of their ministerie out of h word, and the
 giftes which God hath giuen them, meete
 for the discharge of their calling. For the
 I assuredly perswade my selfe, that the
 Lord in iustice and mercy would so direct
 their sword, that it would cut off not onely
 the head, shoulders, armes, legges, and all
 the rotten members of popish religion: but
 also shed of from the true Church of God,
 and the beloued spouse of Christe, all ig-
 norant, idle, wicked, and hurtfull hire-
 lings, with all the reliques of Antichri-
 stian vsurped power, whiche nowe to the
 great

a good wife

the Lord root
 them out

great and present perill of the Lordes Vineyard, do occupie the place and roome of most faithfull and painefull workmen. But a fitter place for this matter shall be offered hereafter.

It is not to be omitted that Paule termeth his Apostolicall function, *A grace giuen of God.* For heerein hee giueth the Romans & vs in them to vnderstand, that if they shall reiect, or lightly regard his function, and the preceptes he giueth to euery one of the, by the vertue thereof: That then they openly shew theselues reiectors or light esteemers, not onely of him & his word, but also of the grace and gift of God which after this maner appeareth in hym for their saluation. The which cogitation might breede in them a reuerent opinion of his person, beeing the Ambassadors of Christ, a godly care diligently to receiue, and louingly embrace the grace of God giuen him, and by him offered vnto them. Here then we learn what to indge of those functions with their gifts which Christe hath giuen for the perfite building vpp of his Church: to wit, as of the excellent & singular graces of God. For the office of the Pastor, and Doctor, and Elder, the Deacon,

note how
well

Deacon, the attender vpon the poore and
 impotent, together with this of the Apo-
 stle, are all Streames, flowing from one
 spring or head, by the which the manifold
 graces of God, and waters of eternal life
 are conueyed into his Church, that euery
 member drinking thereof, shoulde neuer
 thirst again, but haue full fountaines is-
 suing out of him to eternall life. Where-
 fore let all men of what calling or autho-
 ritie soeuer they be, take heed least by the
 selues, by others, or by anye other meane,
 they stopp and damme vpp these heauenly
 Streames of waters, which shoulde run in-
 to the Lordes vineyard to water it: or else
 least they defile and corrupt these waters
 with casting into them, & mingling with
 them the dregs and filthy puddle waters
 of mans inuentions, & popish traditions.
 For assuredly all the ordinary graces of
 God giuen to vs, are such, & so, y they can-
 not abide either addition, detraction, or
 change: Such also is the giuer hereof, y as
 he is ielous ouer them, so he will most se-
 uerely reuenge himselte of all those y shal
 add, detract, or any maner of way corrupt
 his gifts against his wil & written word.
 Thus wee see what profitable instruction
 may

a good
 habit
 or

may bee gathered out of this former part,
touching the person of Paule, the mini-
ster or publisher of this generall Law, as
also of that special which followeth. Now
let vs heare to whome this generall Law
was giuen. To euery one of what estate &
vocation soeuer, that was among the chri-
stians at Rome, and in them, to all that
then were, or are nowe of the householde of
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mong you*: Whiche is as if hee shoulde
say, whether you be pastors or Teachers,
Elders, Deacons, or prouiders for the im-
potent and sicke, Fathers, Children, Ma-
sters, Seruants, bond, free, Jewes, Greti-
ans, publique or priuate persons: I giue
vnto all in generall, and to euery one in
particuler, this generall law & rule of life,
charging euerie one in the sight of God, to
keepe it vndefiled to the comming of the
Lord & Sauio^r Christ. Hereby it is mani-
fest, that the lawe or precept following is
generall, not speciall: appertaining to al,
not onely to some: necessarie & profitable
for all times, not onely conuenient for
that present estate of the christian church
at Rome: and therefore perpetually to
be taught and practised of GODS Mi-
nisters

note
Hjib

A Godly Sermon.

9

niffers, learned and obeyed of his people, byged and established by the power and authoritie of the magistrate bys heauenly ordinaunce. And in so dooing the Magistrate, the Minister, and the people shal by theyr humble seruice and subiection vnto God, both approue their pure consciences, their sound and vnfayned fapth to all that feare God: and also stoope the mouth of the aduersarie whiche speaketh euill of the truethe, because manye whiche outwardly professe it, either haue not learned, or will not obey this commandement of the Lorde. Nowe seeing we knowe the commaundement is from God, and that the Minister heereof, is the chiefest Apostle that euer was, and that as it concerned the Romanes, so now (they beeing a sleep in the Lorde) it appeareth to all and euerie one of vs, which are here assembled: let vs marke first what this general Law is, then according to the Apostles order, what is the speciall deriued out of the generall, and to whome it is giuen.

The law is this, Phronein eis to Sophronein, that is, as if he shoulde saye, I command, in the person of God, euery one that is among you, to be wise, or to vnder-

B,

stand

note will

may bee gathered out of this former part,
touching the person of Paule, the mini-
ster or publishe of this generall Law, as
also of that special which followeth. Now
let vs heare to whome this generall Law
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sters, Seruants, bond, free, Jewes, Greti-
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to all that feare God: and also stoope the
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note well

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phronein, that is, as if he shoulde saye, I
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B,

stand

stand according to sobriety, as it is translated. As for the wordes that goe before these, & that follow in this verse, they are no part in this law, but rather a more full & familiar declaration thereof. For where as it is saide, *That no man presume to understand, above that which is meete to understand*, it is a manifest prohibition by a negation of that which is commanded by an affirmation. Againe, where it is saide, *As God hath dealt to euery one the measure of faith*, it is certaine, the purpose of the holy Ghost is, more plainly to declare and expresse, the meaning of his lawe and generall commaundement. But first of the Lawe it selfe, then of those which serue for the farther declaration thereof. The Greeke Verbe which is here translated vnderstand, doth properly signify to bee indued with a reasonable minde or Soule: wherein because Wisedome and knowledge is, and because shee hath as it were, her mansion house in it, it signifieth also, to bee wise: in which signification it is vsed in this place: and for so much as Wisedome principally consisteth in a discreet moderation and comely order of all actions and workes, I take

note of

la

take it here to signifie by a trope of the cause, for the effect, the moderate and sober exercise of Wisedome and true vnderstanding. The worde translated sobrietie, properly signifieth to haue a sounde minde, not troubled with anye disease, in which signification it is here vbled. So that the whole commaundement expessed in these two wordes, appeareth playnelie to bee this: I commaunde euerpe one which is amonge you, truely to vnderstande, soberly to esteeme, soundly to iudge, and modestly to vse the giftes hee hath receiued of G D D, being fully contented and satisfied therewith. Wherefore let vs consider, I beseech you, the excellencye, the dignitie, the profite and vse of this generall Law. For what can be more excellent, then for euery member of the mysticall body of Christ, truely to know his proper gifts, and wisely and soberly to esteeme and vse them: What can bee of greater dignity and worthinesse, then for all the people of God scattered thorough the Face of the worlde, hauing so diuers gyftes and offices, being so farre distaunt in place, by an humble, sober and discrete

discreete iudging of their giftes, abilitie
 and callinges to serue and worship in the
 vnitie of spirite and truth, and in the bond
 of peace, one true and immortall king of
 glozy. Finally, what can be moze profita-
 ble for the Church of Christ our mother,
 then that all her Childzen accordyng to
 their age, strength, giftes, place and cal-
 linges, should without hatred, enuie, or a-
 nie neglect of duetie, loue, relieue, & main-
 taine euery one an other, as becommeth
 the dearly beloued childzen of God: This
 law well learned, and diligently practised
 bringeth with it all these and many moe
 commodities. Therefore it is not onely
 in this place, but in many other places of
 the scripture most faithfullly registred. In
 the booke of Numbers chap. 3. wee maye
 read and see plainly, howe that the Lorde
 did not onely by precept, distinguish be-
 twene the calling of the Levites and peo-
 ple, but threatneth the transgressours and
 inordinate walkers with deathe. For the
 Levites were either called Priestes, or by
 the common name of Levites. If Priests,
 then either the high Priest, as Aaron and
 Eleazar after him: or suche as were vnder
 him ouer the rest, as Eliazaph the ouer-
 seer

Num. 3. 38.

A Godly Sermon.

13

seer of the Gershonites, or Elizaphan the
ouerseer of the Coathites, and Zuriell of
the Merarites. Their office was publike-
ly to teache, to praye, to offer sacrifice, to
keepe the vessels of the sanctuarie. The of-
fice of the other Leuites was, to minister
and serue the Priestes in all thinges be-
longing to the discharge of their necessa-
rie duties. And this is the distinction be-
tweene the office of Priest, and the office
of the Leuite. Whereby therefore it appea-
reth, that the Lord allotted vnto euery one
his seuerall office, to be as it wer his stan-
ding place, out of the which he should not
step one foote, either to the left hande, or to
the right, neither dislike his place: but ful-
ly content himselfe therewith, without
enuying of any, that wer in moze excel-
lent roomes. And as the Lorde knewe this
order of distinguishing offices, to be verie
expedient and good for his Church: so hee
hath reuenged himselfe moste severely vpon
the breakers hereof, of what calling so-
euer they were, or with what affection or
intent soeuer they did transgresse this e-
stablished order of gouernment. King A-
zaria, as wee reade in the second of the
Chronicles the 26. Chapter, otherwise
called

Numb. 3. 32
4. 16.

E

note

called Vzzia, was stricken with an incurable leprosie, because lifting vp his hart, he vsurped the office of the Priest, & went into the Temple to burne incense vppon the Altar. Vzza for supporting the Arke, which was the onely office of the Levites, notwithstanding his good intent (for the Lord did shake the Arke) was strikē with sudden death. Corah, Dathan, & Abiram, because they presumed aboue their vocation, went down aliuē into the pit: for the earth opened her mouth, and swallowed them vp with all that they had. All which ought to teach vs how acceptable this order of seuerall callinges is to God, and to breed in our hartes, both a care and conscience to keep it, and a feare and terrour to breake it. But least any should imagin this distinction of vocations to serue onely for the lawe, hauing no vse or profit vnder the Gospell: let vs searche the newe Testament. Was there no difference (I pray you) betweene Iohn Baptist, and his Disciples, and the Disciples of Christ? None betweene them and other Christians, that were Baptized and followed Christ? None betweene the Prophet and Apostle, betweene the Pastour and the Deacon;

Deacon? What were all Apostles? Were all Prophetes? Had all the giftes of healing? Were all Teachers? Did all interpret? What was the bodie one member? No, no, the Lord hath ordayned in his church many members, yet but one bodie. Whereby it is certaine, that as it pleased God vnder the lawe to establishe this distinction of callinges in Israel: So hath he done now vnder the Gospell in the new Ierusalem. For our Apostle in 1. Cor. 12. the 12. to the Corinth, the first Epistle, straightly chargeth euery one to walke in that calling, wherein he is. His words are these: *Let euery man abyde in that same vocation wherein he was called.* Againe a little after, *Let euery man wherin he was called therein abide with God.* In which words he teacheth that the most excellent giftes of a Christian, which we by faith receiue of Christ, & the eternall seed of regeneration, can not, neither ought to mooue vs, to loath our former calling be it neuer so lowe or base, neither to desire to step into any other, till it please God to offer vnto vs some iust & necessary cause of change, & to ad vnto y^e cōmon giftes of a Christian, some speciall which are proper and peculiar,

lier, for that lawfull calling whereunto
 our desires are wholly and onely carried,
 and the Lorde effectually calleth vs. But
 least any shoulde obiet that this generall
 law, is not so straighly to be kept of all:
 besides that the wordes of this texte will
 confute him, he may read the 17. verse of
 the 7. Chapter to the Corinthians. Or if
 he proceede and say, it is no ordinaunce e-
 stablished, or not in all Churches, the ve-
 ry wordes of the Text there will ouer-
 throwe him. But as God hath distributed to
 euery man, as the Lorde hath called euery
 one, so let him walke, and so ordaine I in all
 Churches. Then wee see in effecte, what
 this generall Lawe is: Namely, that as
 Souldiers in warre haue and keepe eue-
 ry one hys standing place in the sight
 of their Captaine: so euery Christian
 should haue and keepe his seuerall calling
 in the presence of the Lorde of lyfe, who
 hath in wisdom and mercy called them
 thereunto. For if they doe not, as expe-
 rience teacheth in warre and in peace,
 then they must needs tumble and indan-
 ger themselves, bere and greue others,
 hurt and disquiet the church, whose peace
 and felicitie, all her Children ought to

redeeme, euen with the losse of blood and life. ¶ That this Lawe were deeply printed and grauen into the harts of all Christians, and were as easilie to bee learned & seene in our liues, as it may be in this precept, then we should see with no smal ioy, the Church our mother with cheerefull countenance to lift vpp her head, which now, to the grieve of many, hangerh verie low, and whose heart lamenteth the loosenesse, securitie, the aspiring and vnquiet mindes, and the continuall disorder of her children, which had rather doe any thing, then that which principallie concerneth them. For if it be demanded from whence commeth al this disorder, at home, abroad, in publike and priuate persons, in common wealch, and in the Church, in towns, in Uniuersities, and in Cities: the cause is euident no man can denie it: father and child, husband and wife, master and seruant, rich and poore, magistrate and subject, Pastor and people, haue broken and transgressed this generall Law and commandement of God. They know not trulie their gifts and callings, they haue not humbly and soberly esteemed of them. they haue not wiselie, discretlie, and with a

*a lamenta
ble thing*

single eie iudged them selues, they haue not with care and conscience discharged their duetie to God. Finallie, they haue broken out of their standing places, and burst asunder the lists of their callings, & cannot, neither will be bounde to order & obedience, no not with the boundes of the Lawe of their Creator. The causes of all this disorder in all degrees shall appeare, and bee declared in their proper places next folowing, as also the remedies wherby it may bee remooued, and good order (the health of both the bodies) restored & brought again into the Church and common-wealth.

It followeth in the text: *That no man presume to vnderstande aboue that whiche is meete.* Paul declareth this generall Law, first as you see by the contrarie, that wee might the better vnderstand & see by this negation, what he ment by the affirmation: and also that we might wisely collect the cause of the former disorder, whereas I haue spoken. A wise and vsuall order in exhorting, obserued of the Prophetes, hauing regard not what ought to be first in knowledge, but first in practise: not respecting the perfection of order, but the corruption

ruption of our nature. For we being full of
 pride, self-love, vain-glory, arrogancy & am-
 bition, it is necessary that this hard & bra-
 sen wall, made & grounded upon the harde
 brazen pillars of originall concupiscence,
 should first be cast down & digged up, with
 the grunde-woke thereof, before wee
 can see and feele the sweet grace of God,
 & the comfortable presence of his Spirit,
 in humbling our proud hearts, & working
 in our mindes a sound iudgement. Wee
 must therfore, for the better keeping of the
 general law, cast off these two burdens y
 presse vs down, ouerweening of our gifts,
 and ambition, which make the minde not
 contēt with her own estate & calling. For
 as darknesse & light cannot dwell in one
 place at one time: so pride and humilitie,
 ambition and godly contentation, cannot
 dwell in one man. So long as pride that
 blindeth our eies, and a disliking of our e-
 state possesse the hart, ther is no place for
 an humble & sound iudgement, no roome for
 an affection contented to rest in y portion,
 which God hath allotted vnto vs. The
 blessed apostle seing this, chargeth y Ro-
 mans to put out & disposses their harts of
 those two enemies: wherein, albeit they had
 their

*we must
 cast off
 the burden*

their abode since the fall of our first Parents, yet being vsurpers, they must bee thrust out, that Christe, whose we are, and bee ours by the eternall Couenaunt, may dwell in vs, and we in him for ever. They be strong men, and therefore will not bee dispossessed by any weak power: only they will giue place to the force and powerfull hand of a stronger: that is, to the spirite of God, which filleth by the lowe valleies, & casteth downe the high mountaines. As they be strong to keepe possession, so they be strong to strike, to wounde, to slay and destroy, both the Ecclesiasticall and Politique bodies of the Church and Common welth. For from these two pestilent fountaines, selfe-loue and ambition flow, enuiing of the good, bitter contention and striving with the equall, disdain & contempt of the inferiours. Hence it is, that the gouernors of the Church thinke too well of them selues, not humbly begging the direction of Gods spirite, but expounde the word according to their own fancies: that they desire to rule as they list: deuise newe offices: confounde those which the Lorde hath wisely distinguished: challenge vnto themselves new titles, new names, prince-
lie

2. 7. silent
fountain.

lie prerogatiues, and unlawfull iurisdiction ouer their brethren. All which vices, as they sprung by first in the Church of Rome, (notwithstanding this admonition of Paule, for the preventing of them) so hauyng nowe deadly wounded the bodie, and whole destroyed and defaced that Church, they haue spread their bowes and bzaunches into manie places of the Lordes Vineyard, wherein they haue taken such deepe rootes, that it is to bee feared, that as they now doe ouershadowe the tender plants of the Orchard of God, so they will in time consume and destroye the whole growthe, with the popson of their corruption, except they bee plucked by by the rootes. For my part, examining the matter with an indifferent minde, I can see no other root whence these rotten and unnaturall bowes should spring, then this high and loftie minde, whereby men doe presume to thinke of themselves, and of the treasure of grace which they haue, more then they ought to do. Why would not Diotrefhes receiue Iohn & the other faithfull ministers of the worde? Wherefore did he prattle with malicious words against them? Why would he neither him selfe

all the
vices
many in
the church
have
rooted

3. Iohn. 9.

selfe receiue, nor suffer others to intertain
 the brethren: Was not this the onelie
 cause: because he loued to haue the pree-
 minence in the church: Read the third e-
 pistle of Iohn: what caused the Scribes
 and Pharisees to contemne & disdain the
 base estate & low degree of Christ and his
 poore Disciples: they loued the chief pla-
 ces at feasts, and desired the chief seate in
 the assemblies, and greeting in the mar-
 kets, and to be called of men *Rabby, Rab-
 by*: was not this because they were high-
 minded: Why did Iames & Iohn, & their
 mother, moued by them, desire to be chie-
 fest in the kingdom of Christ: Or why did
 the other disciples disdain at this request?
 was it not only because their harts were
 puffed vp with pride, vain-glorie, and am-
 bition: why did some preach to adde af-
 fliction vnto Pauls bonds: was it not
 because they thought better of themselues
 and their gifts, then of him and his gifts:
 and by enuying him troubled the church:
 Therefore howe necessary it is for vs
 that be of the Church, to beate down this
 brazen wall of pride, presumption, and
 ambition, which cause all these disorders
 among vs, that God may reare vp in our
 hearts

heartes the newe forresle of a sounde, discrete, humble and sober minde, and so make vs sincere obseruers of this general Law. All these things I haue spoken doe sufficientlie teache, howe some Churches haue been, and are at this day soe wounded, others destroyed by these two horrible monsters, of pride and ambition, which will not be subiect to any, nay which wil, if they be suffered, lift vp their heads into the throne of the Lord. Nowe to the Common wealth, wherein if we shall aske the wisest men of all ages that be past. either religious or prophane, they will tel you y^e which by long & certaine experience they haue learned: namely, y^e this prond & ambitious surprizing of giftes, disliking of mens proper dealings, haue byn y^e disturbers, I might say, y^e destroyers of families, tribes, towns, cities, kingdōs & empires. So Moses, Iehosua, David & y^e prophets, haue left in their writings this to be learned of such as wil read the. The prophane writers both Grecians & Romans, which haue registred y^e diuersities, chāges, overthrowes & ruins of cōmō wealths, do teach the same better then the time will suffer me perticularlie to rehearse. But to omit the

2. monstrous
pride and
ambitious

W

the auncient monuments and histories of
 the old time, & to come to our owne coun-
 trie: did euer any man harden his heart
 heere in Englande against lawfull regi-
 ment, which hath not been full of pride &
 ambition? Can the sober minded man, re-
 sting and taking his felicitie in his base
 and lowe calling, lift vp his hand to pluck
 the regal crown, from the head of the law-
 full gouernour? No, no, deerey beloued, no
 more then an heauie stone, can ascend into
 the highest region of the firmament. It is
 the lyght head and the aspyring mynde,
 which throught pride & ambition, flieth in-
 to the Princes pallace. Seeing then that
 these two vices of pride and ambition, doe
 not only eternally cōdemn such as are in-
 fected with them (which is most fearefull)
 but also wound and destroy the societie of
 the saints, and the pollicie of kingdomes:
 seeing that the Lord by his Apostle heere,
 doth so straighly forbid them, as the most
 dangerous enemies vnto this generall
 Lawe: I am to charge you in the name of
 Christe. from the highest to the lowest, to
 throw down your selues befoze the maie-
 sty of god, crauing earnestly & grace of his
 spirit to mortify these euil affections, so &
 they

they may haue in them neither poyson to
 kil the soule, nor power to hurt y^e Church
 or common-wealth. And for you that are
 the ministers of God, & our gouernours, if
 you will learne howe to establish this ge-
 nerall lawe, and to remedie all the abuses
 thereof, beholde, this must be your wise-
 dome. First plucke vp by the rootes tho-
 rough the ministration of the word, and the
 authoritie of the sword, all proude and
 high lookes, arrogant and ambitious per-
 sons: set before your eyes the godlie zeale
 of David, *Him (saith David) that hath a
 proude looke and high heart, I cannot suffer.*
*Againe, Betimes will I destroy all the wicked
 in the land, that I may cut of all the workers
 of iniquitie from the citie of the Lorde.* ¶
 that all her Maiesties Counsell, and all
 other Magistrates in this Lande, had kin-
 deled in their breaſtes, ſuche a zeale of
 Gods glory, ſuch a hatred of all ſin, name-
 lie, of pride and ambition, and ſuch a loue
 of his ſober and ſound iudgement, whiche
 breedeth humbleneſſe of heart, and a mind
 fully contented with any eſtate, whereun-
 to the Lord calleth vs. Secondly aboue
 all thingas, it behooueth you that bee the
 Lorders ſeruants in Magiſtracie, to eſta-
 bliſh

good sermon

W

blissh euerie one within his charge & iurisdiction, this general law: providing that euery man haue wherin to occupie himself and his gistes, according to the tenor of this law, in his owne standing, place and vocation: and that hee do discharge it according to the measure and proportion of his gistes, which he hath receiued for that purpose. For none in the Church & house of God must want his office: none must walke inordinately: none must be idle in his calling, or vnprofitable. As therefore you know your enemies, and how to vanquish them, and also the law of the Lorde, how to establish it: take heede vnto your selues, and ballie not in the Lordes matters. For if you shall not betimes by the sword of iustice, cut off all that deserue death by the lawe, not suffering your eye to take pittie vpon any, and also correct other malefactorz according to their desert, without partialitie: know for certaintie that the iuste God will require their blood at your handes. Againe, if you shall preferre your owne pollicies and deuises, before the establishing of this generall law of God, assure your selues, that your Lorde and Master, whose person you sustaine,

saine,

aine, will neuer suffer such contempt of him unpunished. Therefore as you hate these vices, and all other finnes, as you loue this undefiled lawe of the Lorde, let your hatred bee shewed in abolishing the one, and your loue declared in establishing the other. It followeth.

As God hath dealt to euery one the measure of faith. This sentence sheweth what it is to bee wise according to sobriety, or to haue such vnderstanding that a man may soundly iudge. It is as if he shold say, hereby ye shall know what it is to be wise according to sobriety, if you mark & consider y^e God hath giuen to euery one severallie a certaine proper and peculiar measure of faith, that is, of any heavenly gift, diuers frō y^e gift of regeneration, which ought to be employed to the encrease of your mutual faith, For heere the Apostle giueth no preceptes howe those Christians shoulde best provide for their own safetie (for that he hath done, and doth hereafter more particularly) but how they may best provide for the safety of the church & euery member thereof: which is done by keeping our selues, within the compasse of the gifte whiche God hath giuen, neyther este-

ming of it greater value then it is, ney-
 ther desiring to stretch it farther, and to a
 more excellent high calling, then it is gi-
 uen for: neither yet by not seeing, or too
 abiectlie thinking of that gift which we
 haue, or els enuying others which haue
 the same gift in greater measure. Then
 the proper sense is this: looke what cer-
 taine and proper gift of Grace God hath
 giuen to anie of you, not for your priuate
 profite, but for the publike good and bene-
 nefice of the bodie, in humble iudgement,
 discrete wisdom, and soundnes of mind,
 consider and thinke vpon it, be thankfull
 for it, let that be your sober wisdom, let
 that content and satisfie your heartes, not
 extending it further then it can reach, not
 ouerpressing it, nor thinking too basely of
 it: not enuying others which haue either
 other greater giftes, or the same gift in
 greater measure. For seeing God in his
 excellent and incomprehensible wisdom,
 hath disposed both diuers giftes to diuers
 men, and the same giftes in a diuers mea-
 sure, to the profit, peace, and preservation
 of his people: as the misliking of this hea-
 uenly and wise dispensation proceedeth of
 great follie, insolencie, and want of iudge-
 ment:

mark
 this.

ment: so the disordering, confounding, and corrupting these gifts, must needs tende to the ruine and utter ouerthrowe of the Church. For, consider I beseeche you (deare brethren) if euerie member of our body shoulde either stretch his giftes farther then they can reache, as if the hande would needs see and direct the body, if it would speake: &c: or if the head would goe againe, if the hand should thinke it selfe of greater excellencie then the heade, or if through enuie of the greater giftes of the eyes, which are more excellent, it would denie to do the office of the hand: or finally, if the left hande, hauing the same gift which the right hath, would enuie it, because it is more apt, quicke and readie in the vse of the same: would we not crie out of this confusion, as most vnaturall and monstrous, and such as without all doubt, would utterly destroye the whole bodie? Neuerthelesse wee see it in the Churches of Englande, which professe them selues parts of the whole, and are not astonished. We haue seen it a long time, & yet we can not be vnfainedlie greeued: we cannot bee perswaded to feare and tremble, at the present perill which hangerth ouer our heads.

For alas, must we not looke for the hea-
 uie hand of the Lorde, when we see many
 ignorant men, not only void of all skill in
 the Hebrue, Greeke, & Latine tongues, in
 Logicke, Rhetoricke, and other Arts: but
 also (which I am ashamed to speake) both
 void of the knowledge of the doctrine of
 repentance, and also wicked and lewde in
 life: who are yet so bold, so impudent, of so
 harde faces, that they dare present them-
 selues to the learned Bishops, and so ex-
 tend and stretch out, I will not say theyr
 gifts, which they haue not, nor y^e shawe
 of a gift, to take vpon them the high em-
 ballage of their God: to carry to his peo-
 ple the glad tidings of saluation, which
 Christe hath purchased for them with his
 most precious blood. O shamelesse impu-
 dency: Shall he take vpon him to holde
 the helme, that is scarce worthe to sit in
 the sincke: O damnable boldnesse, O co-
 uetous Patrones, that for gaine present
 such vnworthe men to the Bishops: O
 foolish men that will commend the whom
 they ought to dispraise: O miserable Bi-
 shops, that by laying on of their handes,
 lift vp these into Moses chaire, who ought
 rather to bee thruste to the taile of the
 plow.

not

a true
 saying

plowe. What doth more dishonour God,
 discredite the Gospell, confirme the Ad-
 uersaries of the truth, and incourage the
 Rebelle in his reason, then this ignorance
 and impietie of the Ministers? For I
 beseeche you tell mee: can the honour and
 praise of Gods wisdom, be commended
 by the follie and ignorance of his Mini-
 ster? Can the inestimable Treasure and
 riches of the gracious Prince, bee seene
 in the beggarlie nakednesse of an ungra-
 cious and base Ambassadour? Can the ad-
 uersaries of the grace of Christe, by look-
 ing vppon an Idoll, which hath nothing
 but a shewe of that it is not, bee diswaded
 from the worshippe of Idolles? Can hee
 hyng men from errour, which can teach
 no truthe? Can hee that is trayterouslie
 affected to Magistracie, become a loy-
 all Subiect, and neuer heare his Pastour
 proue by the worde of God, that all must
 be subiect, not onlie for feare, but for con-
 science sake? Finallie, can the carnall
 minded man, and the blasphemous A-
 theist bee perswaded, that Christ is the re-
 deemer of the worlde, whose Ministers
 these bee? Therefore as all Christians
 are priuatelie to looke vnto them selues,

their giftes and callings, that they tie and bind their iudgement and affection to the measure of that faithfull grace they haue receiued: so all Magistrates are by the sword of their authority, which they beare not in vaine, to keepe and hold their christian subjects within the compasse of their limits.

Now followeth the last reason of the generall law. For as wee haue manie members in one bodie, and all members haue not one office: so wee being manie are but one bodie in Christ, & every one, one anothers members. This last reason taken from the mutuall disposition of the bodie, is by the Apostle applied, not onelie to the Sainres at Rome, but also generallie to the whole Church of Christe, whiche, as it teacheth an unitie of bodie, a multitude of members vnder one head, a varietie of duties, and a diuersitie of giftes: so it sheweth manifestlie, that this distinction in the bodie, whereof ariseth the gouernement of the whole, making for the safetie of the whole and euerie parte, is most necessary, most profitable: and therefore perpetuall and immutable. In consideration whereof, I will laye out the partes more plainly,

plainly, least any shoulde take vpon him through presumption, a greater charge then he can sustaine, or the measure of his gifts permit, and the rather, for that there are in these two verses 4. similitudes, albeit at the first view, there seemeth to be but one. The first is, as we haue in one naturall body many members: so we haue in one catholique Church many members. The second, as all members of the naturall bodye, haue not one office, so all the members of the Church, haue not one office. The thirde, as many members in the natural body haue one head, wherein they are: so many members in the Church haue one head, wherein they are. The fourth & last, as in a naturall bodye, every member is anothers: so in the Church, every member is anothers. Al which particular similitudes are necessarily collected out of the Apostles words, in the 4. and 5. verses, as you may plainly see. The same similitudes, though not in the same wordes, yet to the same purpose, our Apostle vseth in the twelfth Chapter of the first Epistle to the Corinthians, saying: *As the body is one, and hath many members, & all the members of the body, which is one, though they be* 1. Cor. 12. 12

many

A. Similitudes

many, yet are but one body, euen so is Christ,
 That is, the church of Christ. We prosecute
 it farther, as wee shall hereafter see.
 But first, let vs somewhat more diligent-
 ly consider according to these foure simi-
 litudes, of the state, condition and regi-
 ment of the Church of Christe heere in
 earth: for hence arise foure most excellene
 and worthy rules, touching the spirituall
 gouernement of the mysticall body of
 Christ. The first is this: There must bee,
 and ought to bee in the church of Christe,
 many members. The first similitude tea-
 cheth this: the 12. to y^e Corinthians doth
 conclude and determine it: *for the body is*
not one member, but many: againe: if they
 2. Cor, 12. 14 *were all one member, where were the body? but*
now there are many members, yet but one bo-
dy, Therefore there must be many mem-
 bers in y^e Church. By a member he mea-
 neth such a part of the body, as hath recei-
 ued from the heade, some particuler and
 necessary gifte, fit to helpe and benefite
 the whole body, and euery member there-
 of, as it appeareth by the last similitude,
 and by the enumeration of the parts im-
 mediately following.
 Now if you aske me, howe manie mem-
 bers

bers there be in the bodie: what they bee:
and howe they be named and called: and
what be their dueties and callings: the A-
postle himselſe will aunſwere plainly in
the next verses, and perfectlie and fully
determine all these questions, saying:
These members are either Doctours to
teach, Pastors to exhort, Elders to rule,
Deacons to distribute, Attenders vpon
the pooze straungers and the sicke, or else
the people and Saints, which are taught,
exhorted, ruled, and receiue almes and re-
leeſe. These are al: no mo, no fewer. So the
necessity of y relation plainly proueth, &
these are such as are able to execute & per-
forme, any duty belonging to the perfect
building vp, and adorning of the mysticall
body of Christ, as shall hereafter appeare
moze at large in the particular handling
of euery seuerall office.

Now I beseech you, let vs iudge indiffe-
rently of y body of y Church of England,
whether it be perfect or no, hauing no want
of any necessary member, nor any part vne-
cessary. For if nature lack any one, be it ne-
uer so base, if it be but one toe, she is sorry,
she is greued, she lamēteth, she iudgeth her
self maimed: yea, she wold redeem it w the
peo

note this
will.

11

*She wanteth
in the spirit
of England*

perill of loosing the rest: such is her loue
and desire to appeare in her beautye and
perfection. The Church of God in Eng-
land (deare Christians) which is the belo-
ued spouse of Christ, which desireth to ap-
peare most beautifull and perfect in the
eyes of her louer, shee wanteth her Pa-
stours, Teachers, Elders, Deacons and
her Attenders vpon the poore, therefore
shee hangeth downe her head for heauines,
her eyes bee bleared with teares, her
cheekes be defiled with the water of her
eyes, her hart is heavy with sorowe, her
bones are withered with dysselle, her
whole body is cloathed in sackecloath, she
lyeth in caues and denues, beeing almost
ashamed to shew her face, hauing so defor-
med and maymed a body: Which ought to
be as bright as the Sunne, and as faire as the
Moone: yea, of ten thousand the chiefest: A-
gaine on the other side, if nature doe espie
in the body any superfluous member, as
if shee haue thre hands, thre feete, or sixe
fingers, by and by shee misliketh her selfe,
she hateth the superfluity, shee laboureth to
cut it off, because shee is contented with
her selfe, desiring no moe partes then shee
hath: nay, hating if it bee but a knobbe of
fleshe,

fleshe, that is more then needs. She would haue many members, but not too many: she would haue all her members, she would want none, leass she should appeare either monstrous, which is fearefull, or maimed, which is hatefull. Euen so is it with the Church and Spouse of Christ in England. For, as she is grieued for the lack of those partes which are wanting: so shee abhorreth and loatheth such as are abounding: as namely, the callinges of Archbishops, Bishops, deanes, Archdeacons, Deacons, Chauncellers, Commissaries, Officials, & all such as be rather members and partes of the whoze and strumpet of Rome, then of the pure virgin and Spouse of the immaculate Lambe. Therefore she desireth these (if they will needs be of her body) to shew that they bee created of God, and vnited to her by Christ her head. If they will needes be of the heauenly Hierusalem, let them shew that they came down from heauen, and who gaue them from thence? For the Apostles neuer knewe them, Sion hath not hearde of them: Hierusalem which is aboue, wil not acknowledge them: the watchmen, no doubt, being a sleepe, they haue crept into the Citie

W
to much
By wth B
Fo: 66. 37.
m: m b² 6
wth pth
of the pth pth
of Rome 37

tie of the Lord. But now they are espied: now the Church complayneth of them, both because they haue no title, nor interest in it, as publique members: and also because by the length of their unlawfull swoozes, they keepe out lawfull members of the body. We therefore that are the Lordes remembrauncers, must neuer let him rest, till he haue expelled them out of Hierusalem, wherein they haue no right to exercise such unlawfull aucthoritie. Therefore we humbly desire and beseech all that are in higher places, and haue access vnto her excellēt Maiesty, that they woulde for the loue they beare to the Church of Christ, in tender compassion looke vpon our Church, which maketh so just a complaint: that they would send for the Preachers of the worde, enquire what is lacking, and what is too much, and so repaie and builde vp the walles of Hierusalem, the praise of the worlde.

The second rule is, that the members of the body must haue but one office: that is, euery one his seuerall & distinct office. For God is not the author of confusion, but of good order, and necessarie distinction. So saith Paule: There are diuersitie

of

god root of
sin,

of giftes and administrations, of operations:
yet but one spirite, one Lorde, one God which *1. Cor. 12. 4. 9*
worketh all in all. And least any should ob-
iect, that this may bee, and yet no let but
that one man hauing manye giftes maye
haue diuers offices: for though they bee
diuers one in respect of an other, yet they
maye agree in one man: we must consi-
der that the Apostle speaketh heere, of di-
uers members of one body, & meaneth y^e e-
uery one must haue his seuerall gift, y^e ma-
keth a seuerall office for the common profite
of others. This seuerall and speciall gifte
bindeeth to one seuerall and speciall office.
For the same Apostle teacheth, that those
giftes are not only distinguished in nature,
but also in person: saying, *To one is given 1. Cor. 12. 8.*
the worde of wisdom, vnto an other the
worde of knowledge, &c. Therefore eue-
rye personne or member of the Church,
must haue his owne proper and seuerall
office, that hee may vse it to the com-
mon commoditie of all his fellow-mem-
bers. If the naturall members of the
body doe perfectly performe their seue-
rall duties, then it must needes goe well
with the body, and nature must needes
delight and take greate pleasure in it:
but

but if contrarily, one member doe encroch
 vpon the office of an other, it must needes
 tend to the destruction of the bodye. So as-
 surely the estate of the Church is best,
 and most flourisheth, when there is nei-
 ther too many, nor too few members, ac-
 cording to the first rule, neither confusion
 of offices according to the second. See-
 ing then (beloued) in our church the Dea-
 con encrocheth vpon the office of the Pa-
 stor, (for he prayeth openly and ministreth
 the Sacraments) women vpon the office
 of men (for they baptize) priuate men vpon
 the office of publique persons (for one
 man doth suspend from the Sacramentes
 and excommunicate) the Doctour vpon
 the office of the Pastour (for both indiffe-
 rently teach, exhort, and minister the Sa-
 craments) the Ecclesiasticall person vpon
 the office of the ciuill Magistrate: and
 contrarily, the ciuill vpon the Ecclesi-
 asticall (for they enterchangeably han-
 dle and discide ciuill and Ecclesiasticall
 controuerſies) seeing I saye, here is no
 distinction, but confusion: no conten-
 ting with one duetie, but encroching vpon
 many, no wise order in gouernement,
 but a foolishhe and pernicious shuffling
 togea-

*a Deacon
 minister
 officium in
 the office of
 an officer*

together of diuers duties, which the
 Lowe hath heere and else where, in sun-
 dry places of his word distinguished: haue
 we not iust and necessary cause to beseech
 & pray such as be in authority, not to suf-
 fer their eie-lids either to slumber or sleep,
 til they haue remoued these superfluities,
 supplied these wants, and reformed this
 intollerable confusion, that the body of the
 Church may appeare in her perfect beau-
 ty and health?

*He Lord
 much*

The 3. rule is, these many members
 must haue but one head, to whom they are
 most nearely & surely vnited, and of whom
 they must be onely and perpetually ruled.
 All the parts of the naturall body, because
 they are by many iointes and bandes fitly
 & surely coupled to the head, they receiue
 life, sence, power, motion and strength to
 perfourme their duties, and mutually to
 helpe one another, and all this is done by
 the vertue of this naturall vnion. For if
 that were not, no part were able to serue
 either it selfe, or any other: so that beeing
 in this vnion they liue, being severed they
 dye and perish. Euen so it fareth with the
 members of y^e Church: for they beeing by
 spirituall iointes & bandes, surely vnited &

D

knit

knit to Christ their heade, he conuayeth
 into euery one by his spirite and faith,
 life to quicken them, wisdom to lighten
 them, sence for feeling, and all other gra-
 ces, and strength to defend them against
 all aduersary power, and to bring them to
 the perfect vnion and fellowship, which
 is in himselfe. We are the tender bzaun-
 ches, he is the vine: if wee be in him, wee
 shall receiue spirituall nourishment to
 life euerlasting, and all things that apper-
 taine to our health, if wee be out of him,
 wee cannot but die, and that eternally. He
 onely is the vine whereunto we must bee
 grafted: he onely is the band that bindeth
 vs vnto him: the bzaunches that are not
 in the vine, must needes wither and dye: if
 he binde vs not vnto him selfe, wee must
 needes scatter abroad, and fall asunder
 one from an other. He onely is the cause
 of all vnion with himselfe, and among
 the members, to make all the members
 at one with him, and with them selues.
 And also, to take away all difference and
 discorde, he hath giuen not a Pope, not an
 Archbishop, or Bishop (for there was per-
 fect vnion befoze they were, though they
 falsely beare vs in hande, that these are
 for

note tye
 we

for the maintenaunce of peace and vnitie) but Apostles, Euangelistes, Prophetes, Ephesians 4.11. Pastors and Teachers, by whose ministry we may be fully lead to a perfect vnitie of faith in Christ, and to the full age of the fulnesse of him. So that he alone by his owne giftes, must keepe all the members of his Church in perfect vnitie, and by the also remoue all iarring in iudgement, and all disorde in affection. The which harmony no Pope, Archbishop, Bunggell, or any other creature can make. O that wee might once heare this pleasant sound and tune of this harmony. The primitiue church they heard it, yea, they so delighted in it, that Saint Luke often repeateth it, as though the very bare repetition thereof had wonderfully pleased: to wit, that the Apostles, Disciples and all continued together in one place, with one accorde, with one iudgement, with one mind, with one hart. O heavenly harmony and vnitie, before euer that Pope, Archbishoppe, or any such straunge calling were hatcht. Therefore wee are to beseeche the honorable Counsellors to labour night and daye, till it bee graunted vnto vs, that wee may haue libertie, but once to make tryall

a sweet
harmony
that is in
Christ

god grant it
to vs. in
England

We
note this

triall and experience, whether we cannot
 onely by the Lordes gifts, & by those gra-
 ces which descended and came down from
 the heade, set in time all the members of
 the Church, that wee may once againe
 heare the first song of the first Church,
 planted by the Apostles: the which if wee
 can (as no doubt the Lord will giue vs to
 doe) I am perswaded, as he will preferre
 it befoze all other harmonies that haue
 beene, so we shall rest in it without weari-
 nesse, or desire of change.

Again, if all the members submit them-
 selues to the gouernment of the head, and
 onely follow it, then there can be neither
 desire of rule, nor breache of any good or-
 der. But the admitting of two heads and
 diuers lawes, as it maketh a monstrouse
 body, so a contrary gouernment, both which
 nature and good reason mislike and con-
 demne. Yea though not altogether, yet in
 some part wee see these disorders in our
 Church. For what else is the sole authori-
 tie of one priuate man, to rule ouer his fel-
 low brethren, to chide them, to correct
 them, to punish them, to suspend them
 from their office, yea and that which no-
 thing appertaineth to him, to imprison
 them.

two heads
 make
 a monstrous
 body
 if order is

them. And I beseech you tell me, doe they all this by the Lawes of Christ?

Surely (deare Christians) we must and will appeal vnto their honours, from these unlawfull iurisdiccions: if we teach false doctrine, let vs in the presence of her Maestie, and them all be confuted: if we haue offended, we refuse no punishment. We are called, nay we are slandered of the papists and others, with the diuelish sect of Puritans: we are thought to beare scarce good will vnto her Maestie. Well howsoeuer men iudge of vs, we are that we are, by the grace of God, and for my selfe I will answer (& I am perswaded that al that be of my iudgement are of the same minde) touching my loue and affection towards my Soueraigne and gracious Prince. I protest here before God, his Angells and you all, that to saue her Maesties life, I wold giue my right hand: what sayd I: Nay assuredly as the Lord liueth, to prolong her life but one houre, I would poure out all the bloud in my heart, though it should run a thousand year. And I perswade my selfe moreouer, that if her Maestie should hear and know the grounds of this doctrine, we should not long pray in vain for the reformation

note of
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a faytful
praying.

mation of the Church.

The fourth and last rule is, every member
her must bee one anothers member: that
is, hauing a peculiet office, seruing to the
benefite of all the members, that, by dili-
gence and loue must bee imployed for the
preseruatiō of the whole bodye; and not
for our owne profite. For euen the least,
and basest member is necessary, and ther-
fore not to bee neglected or to bee dispi-
sed. This rule, as it requireth a diligent
and continuall seruice of every member,
so it conuenieth all idlenesse, and neglect
of duetie. If the members of the natu-
rall bodye shoulde faile in their seuerall
dieties, woulde wee not by and by iudge,
that there were in them either want of
loue vnto others, or inabilitie in nature,
and also that this defect woulde tende
in the ende to the destruction of the bo-
dy: I am sure you will graunt it. What
shall wee saye then of the members of our
Churche, which are so idle in their cal-
linges, may we not most iustly condemne
them for want of loue: for loue is the bond
of perfeccion, which bindeth together the
hartes of the saints, by her labour and tra-
uell she taketh, in helping and releuing
them:

*I. Id. mem
her of the
of the
of the*

them: shee seeketh not her owne, shee refuseth no paine, she feareth no perill, she dis-

1. Cor. 13. 5.

baineth no balenes, so y^e the members and
saintes of Christ, may be bettered by her.

But alas, where is she in our Churches?
verely she cometh not abyeade into our
streets, she sheweth not her selfe in our
assemblies, she appeareth not in pulpit day-
lie, she is faine to hide her selfe in certaine
corners of the Church.

For seeing some
preache not at all, some selosome, some
haue no charges then is possible for them
to discharge: some seeke dispensations,
some faculties, some sue for commenda-
tions, some one thing, some for another:
can we think y^e they perswade theselues to
be members of others, seruants to other mem-
bers, & not to theselues only? thei haue hand-
sies, & eares, but they reach to theselues,
not to others: they see for theselues, not for
others: they heare also, but not for others.

Whereauer, where it is saide, that we are
one anothers members: we must know that
in despising others, wee despise our selues
and hurt our selues: for we deprive our
owne soules of those benefites, which o-
ther shoulde minister vnto vs for our
health & peace. We ought then rather to

*more to be
lamented*

*pastors
for the
elders and
deacons*

nourish and cherish them, because we may
reape great good of them. But such is the
blindnesse and sencelesse vulnesse of many
in our Church, that they esteeme nothing
of the members, that the Lord hath geuen
and ordayned for their singular commo-
dity. God hath giuen vs in great mercie
Pastors and Doctours to be our eyes, to
leade and direct vs in the wayes of truth
and holinesse: Elders, and Deacons to bee
our handes, to keepe vs and hold vs in the
way, & also to reach vnto vs those thinges
wee want: Attenders vpon vs, to bee our
feete when wee are not able otherwise to
goe. And yet (O Lord) we despise them,
we deride them: nay, that which is incre-
dible, though they bee the Lordes owne
gifts, we will not be perswaded, that they
will, or can do vs any good, or bring any
ornament to the bodye. The Lord for his
mercy sake open our eyes, that wee may
see, and mollifie our stony hartes, that wee
may loue our fellow members, and serue
them in tender compassion for euer. For
alasse, this is a miserie, and a great vera-
tion of spirite, that many Churches haue
neither eyes, nor hande, nor feete: some
haue blind eyes and maymed handes, and
yet

yet no man lamenteth : no man weepeth
 for the miserie of Sion, no man goeth a-
 bout to restore her to her perfect propor-
 tion, and comelie beautie. Thus you see
 this generall law what it is, the two de-
 clarations thereof, the contrarie and simi-
 litudes, how excellent, how worthe, howe
 profitable, how certaine, constant, and in-
 changeable. For as it is in the bodie, so in
 the Church, keepe all, preserve all, keepe
 some, keepe none, preserve none : change
 one, some, or all, then you break the Lords
 decree and ordinaunces established in his
 Church. Wherefore to make an ende of
 this part, it appertaineth to their H H.
 (as they will answer before God at the
 dreadfull day of iudgement) to roote out al
 proude, insolent, and ambitious members
 from the Church and Common-wealth,
 wiselie and diligentlie to plant, wise, mo-
 dest, sober, and sound Gouvernours: in both
 to provide that euery one, according to the
 grace receiued occupie his talent : that in
 the Church they shjed of all suche super-
 fluous members, and supplie the wantes
 out of the world : that they auoid confusi-
 on, and preserve it from destruction : that
 they seek for vnicie in one onlie head. Je-
 sus

no man
 weeps for
 the miserie
 of Sion

note well

sus Chriſte, and in the continuall praetize
 of his lawes: finally, that they banish all i-
 dle persons from the Citie of God, & com-
 pell euerie member by loue to ſerue the
 whole body. If they do this, then they ſhal
 ſee the Church of Chriſt to appeare to be
 ſuch a one as Chriſte deſcribeth her to be
 in the Song of Songs, and as ſhe was in
 her yong and tender age in the time of the
 Apoſtles: if not, I am to conclude thus: O
 England, England, y thou kneweſt thoſe
 things which belong vnto thy peace, but
 now they are hidde from thine eyes. Thus
 much of y general law appertaining to al.

Now followeth the ſpeciall law apper-
 taining to ſome: Seeing then we haue giſtes
 that are diuers, according to the grace that is
 giuen vnto vs, whether we haue prophesie let
 vs prophesie, according to the proportion of
 faith: or an office, let vs waite vpon the office.
 This ſpecial law concerneth only ſuch, as
 be publique persons in y church. whereas
 the former touched all in generall. And as
 by the former, all men were charged to
 content them ſelues with their ſeueral
 callinges and giſtes: ſo by this, publique
 persons are charged to abide in their ſe-
 ueral callinges, as in their ſederal ſtan-
 ding

a ſerueant
 of ſin & death
 from among
 the ſanctified

ding places, without breaking vpon the
function of others, or enuying their gifts:
and therefore he doth not mention any ex-
traordinarie, but onely ordinarie gyftes,
wherein men must abide to the comming
of Christ, and which we must onely desire.

Where he saith, *Seeing then: &c:* wee
note that the Apostle taketh it for a cer-
taine and an infallible rule, that the Lord
had established and already given these di-
uers gyftes vnto his Church. For he saith,
*According to the grace which is given vnto
vs,* And whē he saith, *That whether we haue
prophecie, or an office, let vs abide therein* hee
giueth a plain commandement, and a per-
petuall law vnto the church to retain and
keepe them for euer: to publike persons
or officers, to serue the church in them; to
private men, to make their profit of them.
That God gaue them, it is manifest al-
so in other places. Ephesians. 4. chapter.
the 11. & 12. verses. *Christ ascending gaue
some to bee Apostles, some Prophets, some Eu-
angelistes, to plant the Church, some Pa-
stours and Doctours to keepe it for euer.* A-
gaine, 1. Cor. 12. 28. verse. *God hath ordai-
ned in the Church, first Apostles, secondly
Prophets, both for a time, thirdly Tea-
chers,*

*a fau-
to continue
for ever*

chers, Helpers, and Gouvernoys to rule the Church vnto the end.

Againe Paule witnesseth, that, for the adding of that which was wanting, and namelie for ordaining of Elders in euerie Cittie: he left Titus in Creta: as he also despyed, Timothie to abide at Ephesus, that he might be a means to bying in Pastors, Doctors, Elders, Deacons & Widowes: for els to what purpose should bee wryte of their offices? Therefore the Apostle, maye well take it for a receiued ground, wherof no man then doubted, that God had giuen diuers giftes, for the continuall and perfect gouernement of hys Church (for heere hee saith they had receiued the by grace): so that vpon this ground he buildeth this generall commandement, which he applieth severallie to euery particular calling heere mentioned. Where he saith, *According to the grace giuen mee:* obserue two things: first, that euery ecclesiasticall calling, must haue ioynded with it, some singular grace of God: secondarilye, that euery of these functions heere named, are the severall giftes of the mercie of God (as the word signifieth) most bountifully bestowed vpon the Church. Wherefore

p. 9. 9.
E. wi. I. 10. 11.

two things
to be obserued
1. 2.

foze if anie abuse these, he abuseth the liberalitie and bountie of God: if anie take these offices vpon him, not adozned with that grace, which God hath annexed to them, he dishonoureth the giuer, and bringeth the giuer into contempt. If any bee an enemy to these, he is not an enemy to the grace of God:

Behold then, I beseech you, what wee do when we speake of Pastors, Doctors, Elders, Deacons and Widowes. Verily, verily, we in the person of God in the name of Christ beseech you, whereas we haue authoritie to command you, to receiue these giftes. If you consider the giftes, they bee very necessary and profitable for you: yea, they be the sweete graces of God: if you respect the giuer, hee it is that hath giuen him selfe for you: it is therefore no wisdom to refuse so good giftes of so louing a friend: he giueth cheerefullie, and plentifully powzeth his benefites vpon vs, if we refuse them, that shall be such unkindnesse, as I am not able to expresse,

It followeth, Whether we haue prophesie, let vs prophesie, &c. First he reduceth al the ordinary functions, which were ordained in the Church, and which are perpetually

note ff. 6

yea it be
kindnesse
to refuse
these giftes

ally to be retayned, for the happye successe
 and preservation thereof, vnto two gene-
 rall heads: that is to saye, vnto Prophets
 and Officers, diuiding either of them in-
 to their severall bzaunches, as shall ap-
 peare moze playnely in the particular dis-
 course. In that hee saith, *Weiber wee haue*
propheſie, by it he meaneth not any singu-
 lar gift, to foretell that whiche is to come:
 but an ordinarie gift of interpreting the
 writings of the Prophets, and other
 Scripture, to the edification of the hear-
 er. The Greeke Preposition *Pro*, bee-
 ing sometimes in the place of *Upò*, the
 worde doth well admit that ſignification,
 wherein it is vſed diuers times in the new
 Teſtament. *I would that ye all ſpake ſtrange*
languages, but rather that ye propheſied. And
 againe. *We know in part, and wee propheſie in*
part. Now, that here it is ſo to be taken in
 that ſignification, it appeareth firſt, in
 he retayneth it among the ordinarie gifts:
 ſecondly, in that hee tyeth and limiteth it,
 to bee moderated and ruled by the propor-
 tion of faith: thirdly, in that he commaun-
 deth the Prophet to abide in that cal-
 ling: fourthly, in that immediately after,
 hee deuiderh it into the office of the Doc-
 tour

1. Cor. 14. 5.

tour and Pastour: all whiche, can not agree with the giftes of fozetelling things to come. For that is not ordinary, not alwayes limited, not alwayes to bee retained, neither is it common to the Doctour and the Pastour, therefore it must needes bee thus expounded in this place, as wee haue sayde: so that the meaning is: bee to whom God hath called sincerely to interpret his worde, to the profite of his people, let him abide in that function. For albeit that worde is wanting in the Greeke text, yet either that, or some other of the like force must necessarilie be vnderstood, as the Greeke Scholiast and other writers doo well note. But what is meant heere, by *The proportion of faith*? To omit the opinions of men, I take it to bee the same whiche the Apostle before named, *The measure of faith*: and the meaning to be, as if he should saye: bee that is lawfully called by the church, truly and purely to expound the Scriptures to the edification of the hearer: let him abide therein, according to the proportion or measure of his gifts, which are given him to occupie and exercise in faith: for God hath giuen to some moze, to somme lesse: yea,

and

and sometimes bleſſeth him that hath leſſe,
more than him that hath more. Therfore
euery man being called, muſt abide ther-
in, and occupy his proper talent and gift,
with al diligence and faith, to the edifica-
tion of his owne flock. Whereby we may
plainly ſee, what a Prophet is. A Prophet
is a member or miniſter of the worde of
God, which abideth in the true & ſincere
interpretation thereof, to the edification
of his own peculiar flock. So Paule char-
geth þ biſhops at Ephesus, to do. Act. 20.
The word tranſlated office, ſignifieth here
all other ordinary functions, beſides the
Paſtour and Doctor. In deed it is ſome-
times taken in ſcripture generally for all
Eccleſiaſticall functions, & ſometime ap-
plied to the ciuill Magiſtrate: but that it
is not ſo taken heere, it is manifeſt by the
diſiunctiue propoſition, either of whole
partes, cannot by any rule of reaſon com-
prehend both. Wherefore as the Prophet
hath to handle the Word, ſo þ officer hath
to handle not it, but other neceſſarie due-
ties, wherein hee muſt alſo continue with
diligence and fidelitie.

Let vs proceede to the ſeuerall branches.
Or hee that teacheth on teaching. Theſe
wordes

wordes as they shewe the office of the Doctor, wherein he must bee continually occupied, not breaking in vpon any other ciuill or Ecclesiasticall calling: so they may teach vs togeather what a true Doctor and Teacher is, howe to refine and distinguish him from all other ministers in the Church. A Doctor or Teacher is a Prophet, which truely, soundly, and reuerently expounding the Canonickall Scriptures, continueth in teaching true doctrine to his own people, for the establishing of their minds in the truth. If any doubt of the trueness hereof, he may as well doubt of the Scriptures them selues, out of the which euery part hereof is drawne. For the Apostle here calleth the Doctor a Prophet: & that he must interpret the canonical scriptures it appeareth: first by the fourth of the 1, of Pet. *Let him that speaketh, speak as the words of God.* Secondly, because who knoweth not, that the Scriptures are giuen of the holy ghost, and are sufficient to teache all trueness, and that the Church is built vpon this doctrine: Lastly, Christ sendeth vs to the Scriptures, whiche witnesseth of him, and teacheth by them the trueness, and confuteth errors. Therefore the

C

Doctors

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Doctours must onely expounde the cano-
necall Scriptures, not the Apocriphe, or
anye mans wytynges. For the Lorde
will haue nothing brought into his ho-
ly assemblie, but that which hee hath ap-
pointed. And therefore albeit there were
greate corruption in the Synagogues of
the Jewes, yet the histories of the Acts of
the Apostles declare, that nothing was
read and expounded in them, but the lawe
and the Prophetes, not so muche as the
Caldie paraphrast. For as the Prophetes
might not in calling the people together,
blow any trumpets, but those which were
made and set apart for that purpose, by the
commaundement of God. Num. 10. 28.
so ought not the Ministers of God to ex-
pound or read openly in the congregation
anye wytynges, but onely the Canonicall
Scriptures, which the Lorde hath set a-
part and sanctified for that vse. That he
must doe it properly, purely, and reuerenc-
ly, appeareth by Peter before cited, hee
must speake as the wordes of God. Paule
testifieth y he spake as concerning Christ
as of sincerity, as of God, as in the sight &
presence of God. 2. Cor. 2. 17. That he must
be diligent & continue in teaching, the ge-
nerall

nothing
must be
read in the
church but
the canonicall
scriptures
turned

nerall law proueth it. Last of all, y he must do it to his owne people, the worde it self proueth: for there is a necessary relation betweene the Teacher & the learner, the Dottour and the Disciple. How can he teach except he haue disciples? howe can those be his Disciples, which doe neither heare him, nor learne of him? The reason why hee must do it diligently, to plant and establishe his disciples minds in the truth, is because wee are verie dull to conceiue and learne: and although lecture bee vpon lecture, doctrine vpon doctrine, here a litle and there a litle, yet wee shall remain ignorant and proceede slowly, if the truth be not soundly beaten into our heades. Againe, because by this meanes the Pastor shall haue more time in exhorting and applying his exhortation to the present necessity of his people. But if any say, is this al to teach y truth to his people by expounding the scriptures: must he not also confute errors, & stop the mouth of the aduersary? No doubt he must. But wee must acknowledge here the wisdom of the helpe ghost, which meaneth heer by teaching the truth, the confutation also of error: for the rule of truth is also the rule of falsehood.

hood. For as light expelleth darknesse, so truth falshoode, and who is better able to confute errors, then he that knoweth the true meaning of the worde. Thus you see what a true Teacher is, and wherein his whole function consisteth. There remaineth nothing but to giue him bys scholars, and to set him on worke : for as the Doctoꝝ must continue in true sound, and pure doctrine: so his schollers must search diligently (according to the example of the noble men in the Actes 17) whether his doctrine bee true or not : whether it bee soundlye and purelye gathered out of the word or not. As he is reuerently to handle the word, so they must reuerently receiue it, as from the mouth of God.

The next brannche or speciall, which Christe hath giuen to his Church, is the gift of exhortation, else-where called the Pastoꝝ: who as the Teacher is occupied about the reasonable parte of the minde, therein to plant true knowledge and sound doctrine: so he is occupied about that part, wherein the affections haue theyꝝ abode, to bring the heart and will to continuall obedience of the trueth: which is so much moze necessarie then the other, by howe
much

much the Lord is more delighted with obedience, then with naked and bare knowledge. The description of the Pastor and his office, is this. A Pastor is a Prophet, that vpon sound doctrine grounded vpon the sincere interpretation of the Scripture, continueth in exhortation wisely applied to the present vse, necessitie, and edification of his people, and in the administration of the Sacraments: all the partes wherof may appeare in this sort. Doctrine is the ground, euery exhortation not builded thereon is fruitlesse and weake, and vanissheth away as smoke in the wynde, though it bee zealous, yet it is blinde and without knowledge. As the Scriptures are able to instruct the Doctour with all knowledge in teaching: so the Pastor in exhorting, improouing and correcting. It is certaine that obedience is the end of exhortation, and that faith is the mother of obedience, and that faith leaneth only vpon the Worde Rom. 10. Hebues. 11. 4. 7. 8. 17. 27. 28. Moreover the Stewarde of the Lords house, must be not only faithfull: Luk. 12. 41. but also wise to giue his seruants their portion in due time. The Lords children are not all of one age and strength.

*a description
tion of a
pastor*

strength, and therefore their spirituall fa-
 ther must feede some with milk, and some
 with stronger meate, according to theyr
 severall necessitie. The diuider of the
 worde must cut it arpyght. 2. Tim. 2. 15.
 The Pastor being a learned Scribe, is
 like the wise houlholder which hath filled
 and furnished all his treasure houses with
 all store of new and old. Exhortation must
 be applyed to all estates hyghe and lowe,
 rich and poore, bond and free, learned and
 vnlearned. The Pastor must not onely
 lead his sheepe into pleasant and hole some
 pastures, but also to heal the sick, to bring
 home the strayes, to strengthen the weak,
 Ezechiel. 34. 4. that all these duties are to
 be dohe continually in his proper place
 whereunto the Lord hath called him, it is
 manifest by the reason befoze vled: where
 shoulde the shephearde bee occupied, but
 where his sheepe are? where shoulde the
 watchman watch, but where his Citie
 & Towne is: the spiritual enemies of our
 soul are many, strong, mighty, malicious,
 vigilant, subtil, & full of deceit: the sheepe
 of the great pasture, fewe, weake, feeble,
 simple, dull, vnwise: therefore their keeper
 and defender had neede alwayes to bee
 among

among them, to knowe their wayes, to see their going out, and their comming in. That hee may the better, going before them in all sounde doctrine and godlinesse, keepe them to Christ and defende them from their enemies: hee must hearken vnto the voyce of Christ, Feede, feede, feede. He must be instant in season and out of season, and therefore continually abyde with his flock: which to doe, as it is a most profitable dutye both for the Pastor and the flocke, so to leaue the flocke as many doe, and feede and watch where they haue no flocke, is most hurtfull to both: and therefore all such rounng Pastors, are by cordes to be tyed to theyr owne people. As before, teaching contayned the whole duty of the Doctor: so here exhortyng (by a figure) signifieth all the duties of a Pastor. For hee exhorteth the weake ones to take comfort by the sweete mercyes and promises of God: the good hee exhorteth to proceede, partly by the feare of Gods iudgementes, and partly by the loue of his mercyes. The wicked he exhorteth to repentance by laying before them, the eternall and seuerer iudgements and curses of G D, and the multitude

*apostol
ut ff 83
v. 12
12/12
f. 12/12*

and greatnesse of their finnes. So that
those are but meanes to whet his exhorta-
tion that it may pearce and enter in, euen
to the diuiding of the soule and the spirite.
Nowe I beseeche you consider, first the
wisdomme and mercye of God, in prouiding
for the people. Mans soul hath two parts,
reason or the minde, the hart or the affec-
tion. By the fall of Adam, there is in the
minde, darknesse and ignorance of the will
of God: in the heart there is nothing but
rebellion and enmity against him: so that
the Scripture hath iudged vs to be by na-
ture the Children of darknesse, and the
sonnes of rebellion. Nowe the Lorde in
wisdomme and mercye hath giuen to his
Church, remedies to cure these diseases.
First a Doctor, who by heauenly wisdom
in interpreting the Word, is able (the spi-
rit working by his ministry) to translate
vs from the kingdome of darknesse, to the
kingdom of light and knowledge: then the
Pastor whom he hath ordained to subdue
and tame the rebellious motions of our
harts, and make them obedient to the will
and truth of God. O the unspeakable wis-
dome & mercyes of God, who to cast down
the strong holdes of ignorance and rebel-
lion

note
Doctor

pastor

lion, which by nature possessed our soules, hath giuen the ministeries of the Pastor, & Doctor, which being giuen of the king of kings, & prince of princes, in the day of his coronation, whē he led his enemies in triumph, to shew the gloꝝ of his kingdome, and his princely power, can neither bee thought to be small, neither lightly regarded, without great dishonoz vnto y^e giuer, who hath not left vs destitute, as we see of any gift necessary for our soules health.

He that distributeth, in distributing with simplicity, From the Ministers of y^e word, he commeth to other officers, which haue charge either of a part of y^e congregation; as Deacons & Attenders vpon the sick: or of y^e whole as Elders, shewing y^e these as they are diuers gifts from y^e other, so they are very necessary in their place & roome. The first is the Deacon, called there y^e distributor, whereby appeareth his office and function what it is. For a Deacon is an officer which continueth in distributing y^e common liberality of y^e Church, according to the necessitye of all the poore members therof. The first part is plaine in this text, y^e he is a distributor of the Church goods; appeareth in the 4. of the Acts & 6. where

many

note

*a Deacon
his office*

many brought the price of their lands and houses which they had sold, and layde the money at the Apostles feet, to be distributed to euery man as he had neede. Nowe the Apostles that they might the better attend vnto preaching and praying, were vpon necessary causes faine to giue ouer this charge vnto other called Deacons, whom the Church elected: as it is in Act. 6. Therfore this is the Deacons office, herein he must be occupied, to mark the necessity of the poore, & accordingly to distribute. Whereupon that followeth, that hee must know therfore their estate, their wealth, their charges, their custome of spending, whether it be much or little, or moderate, their trade of life, whether they be painful or negligent therein: that hee may distribute with knowledge, wisdom, iustice, fidelitie, simplicitie, and without respect of persons. All men cannot doe this, and it is necessary that some should doe it: therfore least the children of God shoulde in bestowing their liberalitie and almes behaue them selues disorderedly, spilling where they ought to spare, & holding back their handes where they ought to bestowe: it pleased our merciful father, to ease a great many

many, and to lay the burden vpon a few
 faithfull wise men, full of the holy ghost,
 that all thinges in the Church might bee
 done orderly and vprightly in the sight of
 God. Thus we see the necessitie of these
 officers, by whose labour and godly care,
 the sicke, the strangers or other saints, vn-
 able to earn their own liuings by y^e sweat
 of their browes, might be honestly main-
 tained by the liberality and bountifulnes
 of their breth^re, vnto whom God hath gi-
 uen aboundaunce for the supply of their
 want, in such sort y^e there shoulde be, as it
 was foretold by y^e Prophet, & to be seen in
 the primitive Church, no begger in Israel.
He that ruleth with diligence. By the ruler
 hee meaneth all those that gouerned the
 Church, wherof some labour both in word
 and gouernement, as the Pastors & Doc-
 tors: some onely in gouernement as the
 Elders called by the common name, as
 Paule in the 1. Tim. 5. 17. These El-
 ders are Church-officers or censors of
 manners whoe by correcting, and admo-
 nishing the unrulye, and encouraging the
 good, preuented offences and continued in
 ruling & gouerning y^e church which depen-
 ded vpon the. Their office was chiefly in
 assisting

*President
 office*

assisting the Pastors & Doctors in admonishing & vncruly seuerally, by comfortinge the feeble minded, by preventing of offences, which otherwise might arise: in suspending & unworthe from & Sacraments, in excommunicating of the obstinate, in absolving the repentant, in ordaining and removing church officers: finally, in handling & deciding all such matters & controversies in doctrine or manners, as belong & appertain to ecclesiasticall gouernment. The pzoofe of al which parricular dueties I cannot (for lack of time) stand vpon, only I wil quote the places of scripture. Marth. the 22. chapiter, the 24. & 25. verses, Mar. 18, chap. & the 17, verse, 1. Timoth. the 4. chap. and the 14. verse. Act. the 15. chap. 6. & 22. verses. Act. the 16. chap. & the 4. vers. Act. the 21. 18, & 20. vers. 2. And therefore these being set ouer vs in matters pertaining to God, wee must acknowledge & obey them, with singular loue & reuerence, because they watch for our soules, 1. Thes. 5. I haue much to say of the office & necessity of these offices, how needful they are for & suppressing of errors, schismes, sects, & heresies: for the brideling of the lust & pride of life, for the correcting of the vncruly,

ly, & the preferring of the worthy, and in all wisdom, gravity, & uprightness, as lights to shine vnto the Church, that they may y clearer see, how to walk in the wates of y iust. But a long treatise is scarcely sufficient for this discourse, & my time is almost spent. I cannot stand here to shew the difference betweene all these offices, certain it is, that they are diuerse giftes, & distinguished one fro another. Let men beware howe they confounde those thinges which God hath distinguished. For the Elder & Deacon (because y will moze shewe their offices) they differ thus: the Deacon he is occupied only about the poze, the Elder about all: the Deacon distributeth, the Elder admonisheth: the Deacon obserueth y pouertie of the saints in bodily things: the Elder noteth manners, and conuersation: the Deacon searcheth howe the Church goods receiued are spent: the Elder noteth howe euery one laboꝛeth in his owne calling. Whereby it commeth to passe, y as the Deacons can make true repoꝛte to the Church of the state of the poze, so the Elders of the state of all. By which wise gouernment, it woulde, in part come to passe, which the Prophets foꝛetell: y the polluted

note this

For (notwithstanding these statutes) we
 haue swarms of beggers poore & impotent,
 till we haue by aucthority established in e-
 uery congregation these eternall decrees
 of Christ, touching the gouernment of his
 Church. For the want of this gouernmēt,
 as I take in hand to proue, is the cheefe
 & principall cause of all the euils that are
 perpetually in our Church. For if it be de-
 manded, why ther is in the land such grosse
 ignorance of God: the answer is at hand,
 we want Doctors & Teachers. Whence
 come such swarms of Atheists, Idolaters,
 Papists, erronious & hereticall sectaries,
 of the family of loue & such like: ther are
 no Doctours to teach, nor Pastors to ex-
 hort. Howe cometh it to passe, that in a
 Christian Church, professing newnesse of
 life, and the doctrine of regeneration, ther
 should be such a huge masse of old and de-
 testable workes, of coniuring, witchcraft,
 sorcery, charming, blaspheming the holy
 name of God, swearing and forswearing,
 prophaning of the Lords sabbaths, disobe-
 dience to superiours, contempt of inferiours:
 murther, manslaughter, robberies, adulte-
 ry, fornication, couenaunt-breakers, false-
 witnesse bearing, liars w all other kindes
 of

*the want of
 spirituality
 godly order
 in the church
 shall be
 the cause
 of all these
 evils*

of vnmmercifull dealing one with another? Is not the cause euident? we lack Elders and gouernors of euery Congregation to admonish, correct, suspend and excommunicate such noysome, hurtful, & monstrous beastes, out of the house of God, without respect of persons. Why haue we so many poore, so many feeble, and weake ready to die amongst vs? we want Deacons and mercifull men, which should faithfully distribute to the necessity of the Saines, and willingly and cheerfully attend vpon the impotent, which are vnable to helpe themselves. What fruite might be reaped by these seuerall vocations, if they were set vpp and established in euery congregation? Without all controuersies the benefites that would rebound to vs, and this land thereby are innumerable: no tongue can expresse them. For hereby her gracious Maiestie and her honourable Counsell, might truely knowe within a short time by name, who & howe many enemies there are (a very few subtile hipocrites excepted) to religion & the common-wealth. How many obstinate, malicious, and traitterous Papists, how many Annabaptists, Libertines, howe many of the Family of
 F loue,

not. *tpb*

loue, how many Atheists, how many vnru-
 ly & inordinate walkers, which the might
 bee punished according to their fautes:
 whereas now Archbishops, Bishops, Arch-
 deacons, Commissaries, Officials, hauing
 contrarie to y^e word of God, pulled y^e rains
 of gouernment from y^e Elders, ruine & de-
 struction is feared, but not auoided. Not
 one enemy of an hundred is known of the
 greater part, & yet there be mo secret ene-
 mies then y^e wisest & most prouident can
 thinke of. Hereby all the secret & mischie-
 uous deuises against her Maiesties royal
 person, against religion, & the whole state,
 might easily be tried & searched out, by the
 diligent & wise search of y^e Elders in eue-
 ry church: whereas now, did not y^e Lord som-
 times most wonderfully, for the singular
 care he hath ouer her Councel, bzing the to
 light, we should haue bin often eare now,
 swallowed by by these secret underminings
 of the common peace and state. Herby we
 should knowe certainly, who be those y^e so
 prodigally maintaine such as haue bene
 bloody butchers and murtherers of Gods
 people, remayning as yet enemies to the
 Gospell, and false harted to her Maie-
 stie: where as nowe some of them haue
 securely

securely boasted (as I am able to iustifye) iudge you of the rest, that they haue had greater reuenewes, being Prisoners in the Tower and other places, then when they were Abbots and riche Prelates in the lande: and yet no man knoweth howe they come by them, nor of whom they receiue them. Howe much then, thinke you, is all that is bestowed this waye in one yeare, you maye gesse by this annuall receipte of some one man: Hereby might easilpe in tyme bee ppeuented all secrete conspiracies. For what soeuer conspiacye were begunne in any Towne or Citie, it would easly in the beginning long befoze the flame thereof, bee espied of such wise and graue men, as nowe in some congregations may, and after teaching and exhorting, might in many moe bee appointed: and such attempts either by ecclesiasticall censure, or ciuill correction of the Magistrate bee altogether quenched: so that our gracious Prince, her honorable Counsel, & the whole land might liue in much moze safety and security, then now they do, and haue greater assurance of the mercifull protection of the almighty, then nowe they haue.

mark
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Hereby all goodly lawes ecclesiasticall and
 ciuill, should either vniuersally be kept of
 all, or else the breakers come vnder suche
 ciuill and Ecclesiasticall punishments as
 they should deserue, which wer a singular
 meane to breede in the hartes of the Sub-
 iectes. a pure feare & loue to their Prince
 and other Magistrates. Whereas nowe
 good lawes are transgressed and no man
 accused: the Lorde is not truely worship-
 ped, the Prince of some not in vnfaigned
 simplicity reuerenced, nor with good will
 from the hart beloued of them. Finally,
 hereby the Pastours and Doctors should,
 hauing a true relation from their Seni-
 ors, touching the estate of their flocke, be
 muche more fruitefully occupied in tea-
 ching and exhorting: for they might with
 all knowledge and wisdom, deliuer vn-
 to euery one that whiche were fit most to
 draw him to God, and his eternal saluati-
 on. Seeing therfore, that the establishing
 of this gracious gouernment of God, will
 banish and chase away all noysome beasts
 out of the Lords vineyarde: seeing it will
 bee such a singular meane to preserue and
 maintaine the peace and securitie of the
 Common-wealth, & all estates therein: fi-
 nally,

no rare
 of keeping
 good lawes

nally, seeing it maketh very much both
for religion and godly pollicie, & is a most
deare friend to both, for the loue of your
Common-wealth and the Church, I be-
seech you all to entertaine this Christian
gouernement of the Church of Christ,
whereof he himselfe is the authour and no
man. Two things remaine which I pur-
pose to determine. First, that this gouern-
ment is perpetuall: secondly, that it is on-
ly sufficient: wherein I cannot, for lacke
of time be long, and therefore will briefly
set downe the reasons of both.

For the first, I proue thus. First this
speciall commaundement, touching the
practize and exercyse of these giftes, be-
sides that it is the commaundement of
God drawne out of the generall lawe: it
chargeth al these officers to abide in their
offices, therefore they are perpetuall.

Secondly, all these officers are called
here the true members of the body of the
Church: therefore the Church beeing to
endure to the coming of Christ, these al-
so must be of the same continuance, except
you will say, that Christ is pleased better
with a maimed body, then a perfect one.

Thirdly, Paule commaundeth Timo-
thi

*a godly
bequest*

two things

thy to keepe this gouernement vnto the
comming of Christ. 1. Tim. 6.

Fourthly, all the thinges where-about
they are occupied, as the ignorances, and
errours of the minde, the corruptions of
the heart, the unrulinesse of men, the po-
uertye of the saints, and impotency of the
pooze, are alwayes to be looked vnto and
cared for. Therfore the offices of God ap-
pointed and ordained for these purposes,
are perpetuall.

Fifthly, Christ the King and gouernour
of his Church, must rule it till the com-
ming of him selfe by his owne offices and
lawes, therefore this is perpetuall.

For the second. First we are commaun-
ded here to content our selues with these,
and to rest in them, therefore these are on-
ly sufficient.

Secondly, these doe make the man and
Church of God perfect to euerye good
worke, as it is in y 4. to y Ephesians & els-
where, therefore these only are sufficient.

Thirdly, if these bee insufficient, then
Christ can not be glorified, as perfect go-
uernour of his Church, neither his worde
is such, but that something may be added,
both which are absurd: therefore they one-
ly

ly are sufficient: if not, who dare adde a member to that body, which hee neither made, nor can make.

Fourthly, these functions onely are sufficient, which haue all the giftes needfull for the ministry of the worde and Sacramentes, and for the gouernement of the Church: but all these functions are sufficient for these ends: therefore onely these are sufficient.

Fifthly, if any erect new ministeryes, hee must either giue new giftes; or assure men that they shall haue newe giftes of God: but none can do thus: therefore these onely are sufficient.

Sixthly, if men may adde, they may detract: but y^e second is false, therefore y^e first.

Seeing then these things are so as hath bin set forth, out of y^e word of god, y^e this is his order, to which all ought to bow their backs, euery one keeping his proper place, & none intruding vpon the right & interest of another: seing superfluous things ought to be cut off, & such offices as are frō Antichrist, ought to be abandoned: let vs euery one in our places, pray to our good God, that he wil pittie this his poore Church, y^e trueth and righteousnesse maye kisse eche other,

mark p. 11

note

Antichrist
an office
ought to be
abandoned

other, that his scepter may flourish, that the stiff-necks of the obstinate, and the Iron sinews of the rebellious may be bowed and broken: to the end these confusions that appeare euery where: this pompous pride and cursed ambition, enime to all sincerity, good order, & true religion, may cease, and onely the glory and victorie of Christe, our onely King, Prophet, and Priest, may be established: to whom with the Father and the holy ghost, three persons and one eternall God, be all praise, glory, and honor, now and for ever.

Amen.



